

Home Mission Herald.

OUR MOTTO, "NORTH AMERICA FOR CHRIST."

VOL. XLII.

NEW YORK, 150 NASSAU STREET, FEBRUARY, 1874.

No. 2

Home Mission Herald.

NEW YORK, ... FEBRUARY, 1874.

ALL communications for the American Baptist Home Mission Society should be sent to the American Baptist Home Mission House, No. 150 NASSAU STREET, NEW YORK CITY.

Address,

Rev. JAY B. BACKUS,
Rev. JAMES R. SIMMONS, } Corresponding Secretaries.
Rev. E. E. L. TAYLOR,

J. B. HOYT, Esq., Treasurer.

Care of J. M. WHITEHEAD, Assistant Treasurer,
No. 150 NASSAU STREET, NEW YORK.

His Throne.—Every king has his throne. In governing saints, the heart that fully believes in Jesus is *His throne*. Enthroned in such a heart He commands and is obeyed. His presence is appreciated and His service is pleasant. Happy are we if we receive Him, believe Him, and obey Him. Only in believing in Jesus can the heart of man find REST.

Love.—A heart full of the love of God is always happy. In such a heart there is no hatred towards others—no room for it. Such a heart can love its enemies; bless them that curse; do good to them that hate; and pray for them that spitefully use and persecute. The offering of such a heart, in service, in sacrifice, or in song, is always acceptable to God, however it may be despised by men.

Consolation.—If, as some one has said, the Lord has a pair of scales, into one end of which he puts the sufferings and trials of his people, while into the other end he puts their consolations, and that the consolations in quantity and quality are always equal to the trials, the consolations of many missionaries and their families will be great this winter, for many and great must be their sufferings unless the churches send relief. If they must suffer, it is a relief to know that in the "God of all comfort" they may find consolation; but not so happy the thought that they are left to suffer by their own brethren.

Have you seen it?

Seen what?

Have you seen Dr. Anderson's suggestion that every one should give a dollar for himself and a dollar for each member of his family to free the Home Mission Society from debt?

Sweet Thoughts of Jesus.

How sweet the name of Jesus sounds,
In a believer's ear.

Our life in Jesus can never be forfeited.

Our righteousness in Jesus can never be tarnished.

Our pardon in Jesus can never be reversed.

Our justification in Jesus can never be canceled.

Our acceptance in Jesus can never be questioned.

Our peace in Jesus can never be broken.

Our joy in Jesus can never be diminished.

Our rest in Jesus can never be disturbed.

Our hope in Jesus can never be disappointed.

Our glory in Jesus can never be clouded.

Our sun in Jesus can never be darkened.

Our happiness in Jesus can never be interrupted.

Our strength in Jesus can never be enfeebled.

Our purity in Jesus can never be defiled.

Our comeliness in Jesus can never be marred.

Our wisdom in Jesus can never be baffled.

Our inheritance in Jesus can never be alienated.

Our resources in Jesus can never be exhausted.

The Poor in Heaven.

HERE comes a great column of the Christian poor. They have walked on earth. The only ride they ever had was in the hearse that took them to Potter's Field. They went day by day poorly clad, and meanly fed, and insufficiently sheltered. They were jostled out of houses whose rent they could not pay, and out of churches where their presence was an offense. Considering the insignificant way many of these went out of the world, the poor doctoring, and the coarse shroud, and the haste of the obsequies, you might have expected a tame reception on the other side; but a shining retinue was waiting beyond the river for their departing spirits, and as they passed, a celestial escort confronted them, and snow-white chargers of heaven were brought in and the conquerors mounted; and here they pass in the throng of the victor—poor-house exchanged for palace, rags for imperial attire, weary walking for seats on the white horses from the King's stable. Ride on, ye victors!—*Talmage*.

What do you think of it?

Think of what?

What do you think of Dr. Anderson's suggestion that every one shall give a dollar towards paying the embarrassing debt against the Home Mission Society?

Have you paid the Dollar?

What dollar?

A dollar for yourself and a dollar for each member of your family to help cancel the debt against the Home Mission Society.

Will you do it?

Do what?

Will you pay a dollar for yourself and a dollar for each member of your family towards canceling the debt against the Home Mission Society?

Until the debt is paid, missionaries and their families, teachers and their pupils, must suffer. If all were thus to contribute, great good would be done. The payment of the debt would of itself be the occasion of many thanksgivings to God, and "He that knoweth to do good and doeth it not, to him it is sin." *Not to do the good we know we might by paying the debt to sin!!!*

"Now therefore perform the doing of it," (every one,) "and show before the churches the proof of your love."

Send the money to J. B. HOYT, Esq., Room 12,
150 NASSAU STREET, NEW YORK.

Have you no family to contribute, or, to contribute for?

A FRIEND of ours, having no family, gave as many dollars as he had lived years. A dollar for each year of life that God has given them, will be acceptable from those who have not families.

May you be Rich!

PROVIDED you can always appreciate fully, and appropriate faithfully, what you have.

Sometimes men get rich both rapidly and honorably. They have unusual ability, and God gives them rare opportunities. In such cases wealth is a kingly crown upon the brow. It shows that its wearer is chosen by Providence to be one of the great benefactors of his race. Means are placed in his hands abundantly, because he can be trusted to use them wisely. Before the princes of benevolence—the good men who use their millions as stewards of the great Giver—we would stand with uncovered heads. If our young men will adopt their principles and imbibe their spirit we care not how rich they become, for they will be fountains of beneficence, and not stagnant pools, into which wealth is gathered only to gratify avarice, to

poison the owner and all around him. That inspired truth is not yet obsolete, "The love of money is the root of all evil;" and the verse that precedes it (1 Tim. vi. 9) is still true, and has of late received fearful illustrations: "They that will be rich, (who are determined to secure wealth for its own sake—wealth by any and every means,) fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The history of such men in all ages is an eloquent commentary on the declaration of the apostle.

Home Missions.

It is now very generally known that our Home Mission Society is in debt more than forty thousand dollars. Its hundreds of missionaries are at work as ministers of Jesus Christ. They have asked for aid, not to enrich themselves, but to provide the ordinary comforts of life, and the means of wider influence in the service of the Master. This aid has been promised, while the condition of the treasury was far from satisfactory. The Board has confided in the churches, and still confides in them. The help of the churches was never more needed than now.

At no time in the history of the society could money be better spent—could it accomplish more than now. The fields are fully ripe. Reapers are wanted all over the land. The harvest will soon be beyond their reach—lost, lost forever. Have our churches done their whole duty in the matter? Has prayer been earnestly offered by them all for success to attend this work? Has prayer gone up *alone* before God, or have alms—money given for this cause—gone with it? Have our pastors instructed their churches upon this subject, with "line upon line, precept upon precept"? If all pastors and churches have done their duty, what means that empty treasury? MARK.

THE following items taken from *The Evangelist*, an excellent Baptist paper published in San Francisco, speak for themselves.

"AM. BAPT. HOME MISSION ROOMS,
"150 Nassau St., N. Y.,
"Oct. 15, 1873.

"To the California Baptist State Convention.

"BRETHREN:—The Executive Board of the American Baptist Home Mission Society, at a meeting held October 9th, 1873, instructed me to assure you of their continued interest in our mutual labors for the destitute, both in and out of the State; and to say to you that, owing to financial embarrassments, they find it difficult to meet appropriations already made.

"They have come where only your deeper sympathy and more efficient co-operation will enable them to prosecute successfully the hitherto prosperous work.

"For the coming year they will add dollar for dollar to the total receipts from the State for missionary work, and with the State Board appropriate the entire amount in the State.

"This Board will unite with the State Board in any special or more extended labors to increase the receipts; as by such increase each will be benefited.
Yours truly,

"JAY S. BACKUS,
Secretary."

NOTE.—The above shows the unabated interest the Home Mission Board feel for our cause in California, and the nobleness of this appears more striking, viewed in the light of a very heavy debt resting upon the Society. \$40,000 to pay off, and keep between four and five hundred missionaries in the field is a work of mighty magnitude, and can only be accomplished, as suggested above, by a large increase of interest, manifested in actual giving on the part of the churches and Christian friends, the only reliance of the Home Mission Society for funds to do its magnificent work for God, our Zion, and a lost world. Wednesday Jan. 7th, 1874, is the time for the next quarterly meeting of the Convention Board (due notice of which will appear over the signature of Rev. Wm. Hildreth, Secretary). Then will be the time not only to arrange for the next anniversary, but also to devise ways and means for a new impetus to the work of Home Missions in our State. C. B. F.

Chinese Missions.

"THE mission school has 125 Chinese pupils and 12 teachers. 9 Chinese communicants.

"Our Chinese Sunday-schools number 250 pupils and 75 teachers. Sabbath-day services and preaching to the masses by three of our young brethren.

"Three hundred dollars, balance of current expenses, for rent, taxes, insurance, and gas for the past year, is necessary before the 1st of January, 1874, in order to insure the continuance of this work.

"Must all this be stopped? Let subscriptions and donations, from 5 cents and upwards, be sent at once to the Baptist Chinese Mission, 829 Washington street, San Francisco.

"We are persuaded that it is only necessary for the true friends of missions to know this to induce them to help to serve the cause. '\$40,000 in debt' is a sufficient reason for the noble institution, the 'American Baptist Home Mission Society,' to hesitate to do more than pay the salaries of the principal and his assistants. May God bless them for doing that.

"Yours in the love of Christ,
"JOHN FRANCIS."

First Baptist Church in the State of Nevada.

"THE organization of the Baptist Church in Virginia City, Nevada, which took place on Sunday, the 14th inst., is an epoch in the history of the State.

"Rev. C. L. Fisher, late of Marysville, California, commenced labors in Virginia City some five months ago, and to him, under God, is due, for indefatigable effort, to gathering together of eighteen brethren and sisters into the present organization.

"By invitation of the brethren at Virginia City, Rev. H. Richardson, Agent of Nevada Bible Society, and C. A. Bateman, of the Indian service, were present, and the former voted

Moderator, and latter Secretary of the meeting. Exercises as follows:

"Invocation and hymn by Rev. C. L. Fisher.
"Reading resolutions from the brethren, observing church relation and recognition, and articles of faith by the Secretary.

"When, upon a call of Brother Fisher for all who had subscribed to the Resolution to come forward, eighteen brethren and sisters stood out from the world to receive the covenant read by the Secretary.

"The Moderator then, in a warm and earnest manner, gave the charge to the Church. I wish that I could reproduce those burning words of love, for they were not only calculated to cheer and comfort the new church on Mount Davidson; but our Zion beloved on this coast.

"Brother Fisher gave the hand of fellowship—how pertinent, indeed, for the father to unite in wedlock his children.

"Sermon was preached by the Secretary from Psalms lxxii. 16. 'There shall be a handful of corn in the earth upon the top of the mountain, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.' After which the celebration of the Lord's Supper for the first time by Baptists on this mountain-top. By request the Secretary preached again in the evening. C. A. BATEMAN."

[We rejoice to give our official announcement of the organization of the First Baptist Church in Nevada, and trust that the H. M. Society will feel it their duty to encourage this church, even if they have to let go of some less important and less promising fields to do it. The times are hard, and money is scarce, especially for benevolent purposes, hence it should be wisely and carefully used. This is one of the most important new fields in the United States, and one of the most neglected. Bro. Fisher, an able, successful and earnest minister of Christ, has gone there and is doing a grand work in the name of the Master. Brethren, he deserves our co-operation, sympathies, and prayers, and all the help we can give him in every way. Beyond that, he only needs God's blessing, and success is sure. Ed.]

"TANLEQUAN, CHEROKEE NATION.

"ENCLOSED find a Post Office Order for four dollars, one each for myself and wife, also one each for my daughters, Susie and Mary.

"A few days ago I saw the suggestion of my good friend Dr. Galusha Anderson, proposing that forty thousand Baptists give one dollar each as a Christmas present, to pay the debt of the Home Mission Society. That amount from himself and the five members of his family, which he sent, reduced the debt to \$39,994. At the instance of my youngest daughter, Mary, we each send our dollar. Hope that by the time this reaches you, the whole \$40,000 will be paid in Christmas presents to Jesus.

"JOHN B. JONES"

Would that "all the Lord's people" could see, and feel, and do likewise. Why not?

J. S. B.

"GREELEY, COLORADO.

"I AM able to report only general progress. The quarter has been one of growth in Congregation and Sunday-school. We have received valuable additions by letter. There is a growing interest in the Prayer-meetings. The Sabbath hearers are very attentive, and apparently thoughtful. Our great need is now a powerful Work of Grace among us. There is a vast deal of skepticism here, which such a work alone would destroy. We are pressed greatly by the 'hard times.' In this respect the future looks a little dark. But we shall be obliged, I think, to trust in the Lord, for there is no one else in whom we can trust. Pray for us.

"H. C. Wood, *Miss'y.*"

Germans in Milwaukee.

"THERE is more than usual interest in our meetings. The prayers of the Church-members are earnest, and for the salvation of those around us. We are growing in numbers, and in grace, we hope.

"We expect to hear of, and to experience, showers of blessings for our souls.

"J. F. HOFFLIN, *Miss'y.*"

German Work in Indianapolis.

"DEAR BRO. BACKUS.—With the present month my commission closes. I feel it my duty to state what has been the success of my labors and the prospect for the future. I commenced labor here three years ago, under the most trying disadvantages. I had but one German brother, a common laborer, to help me. For two years we had no place of worship except a small private room, where it was almost impossible to draw people in. Still we struggled on. Now we have twenty-two brethren and sisters united in the work, with a nice respectable meeting-house almost paid for. We have as good a Sabbath-school as any I have found in old German churches East or West. One promising young man has lately been converted. Two other young men and a young lady are seeking the Saviour, while others are inquiring after the truth.

P. KOPMAN, *Miss'y.*"

NOTE.—This church is warmly supported by the confidence and contributions of the First Baptist Church in Indianapolis, Rev. Dr. Dray's.

"MILLFORD, N. Y.

"God is blessing our labors in Millport. During the past year many have found peace in believing, and have been added to the church.

"Little more than two years ago, there were only about half a dozen members in the Baptist Church, and no house of worship. We have now a neat meeting-house, with basement, parlors furnished, and the church numbers about forty.

"I wish the Baptist brotherhood could know what great good the few dollars used in supporting a Missionary here has done.

"God bless the 'Home Mission Society!'

"L. D. WORTH, *Miss'y.*"

"VALLEJO, CALIFORNIA.

"In reviewing my labors for the year, I find that thirty-six members have been added by baptism—seventeen by letter, and eight by experience. Our congregation has increased threefold.

"We have also built a house of worship, costing, with the lot, \$4,000; of which we have paid about \$3,000. Vigorous and active, with but little wealth, we have contributed to your treasury what we could, we pay for and read the *Home Mission Herald*.

"Our school, besides paying its own expenses, has paid \$85.00 to help furnish our new house.

"Dr. Taylor, in a recent letter to me, says the number of religious visits I report is considerable below the average. I probably make three times the number of visits reported. I report the number of 'persons and families religiously visited,' when each is visited from one to six times. I visit where I think I can do the most good. Our prospects are now looking very bright, and my impression is, we shall be able to take care of ourselves, after we secure the loan agreed upon for our house. We hope, hereafter, to be able to contribute liberally for Home Missions. Our school has voted to give the collection on the first Sabbath in each month to this purpose, and I think the church will do the same. Sincerely thanking the Society for the help it has afforded us during the two past years,

"I am most truly yours,

"E. B. HATCH."

"FALL RIVER, MASSACHUSETTS.

"I HAD the privilege of baptizing four French converts at Fall River, on the 12th inst., in presence of a very large concourse of their Roman Catholic countrymen, who seemed interested both as hearers and spectators on that occasion.

"J. N. WILLIAMS, *Miss'y.*"

The Journal and Messenger and the Standard.

Few persons know the worth of these papers as now conducted in support of the Home Mission Work. We have drawn upon them to make the present number of our paper what it is.

We have put aside other matter to give the following from the *Journal and Messenger*.

MINNEAPOLIS BAPTIST UNION.

These western towns readily take on airs. We may appear to you, with our Board of Trade, Baptist Union, and the like, much like a boy of thirteen with silk hat and cane. But never mind; we are looking to a great future, and are, therefore, planting germs whose fruit will gladden the coming years. Great forces are developed from nurtured weakness. Minneapolis, with a present population of near 30,000, is pushing rapidly toward the leading city of all the Northwest. As Baptists, we feel the pressure of great responsibility for these coming thousands. Our less than four hundred members

are divided into five churches: three American, one Swede, and one Colored. For the purpose of helping the feeblest of these, and also starting and sustaining new missions in the outskirts, this Union was organized. The second anniversary has been lately held. The young plant is already bearing substantial fruit. \$650 were collected and expended the past year. It was decided to raise \$1,000 for our work in the present year, and some \$700 was at once pledged by those present. Dr. Keith will be remembered by some in Ohio, his former wife having been the daughter of Pres. Goings, of Granville. Bro. Keith is the President of the Baptist Union. Though he is city post-master and pressed with many public and political cares, yet finds time and heart to bear burdens for the cause of Christ.

OUR CHURCHES.

For a while during the summer our Minneapolis churches were all without pastors, except the First Church. They are now all supplied. The Eastside Church, formerly St. Anthony, have settled Rev. W. A. Jarrel, late of Illinois. This church has been helped by the Home Mission Society until this year. The Baptist Union has assumed the pastor's house rent, and the church is attempting to give him support without aid from abroad. It will be a struggle, as they have but fifty members; they are hopeful, however, and I trust will succeed.

The Marshall street Church have just called Rev. F. K. Roberts from Indiana. This church has until now been assisted by the Home Mission Society. They have decided to ask no further aid. They number only about seventy-five members, and have \$1,000 debt upon their lot. Having been many months without a pastor; they had become somewhat discouraged and scattered, but they are gathering with hope for a new departure.

The Swede Church, with a membership of sixty-five, have nearly completed a very neat house, costing, with lot, about \$4,500. They have lately settled as pastor Rev. J. A. Peterson, for many years a leading pastor among the Swedes of this State. This church promises to be a power among the one hundred thousand Scandinavians of Minnesota.

The First Church, the only self-supporting Baptist Church in the city heretofore, is not large, having one hundred and seventy-five members, but is stable and progressive. We have just paid off a church debt of \$2,000, and start with the new year owing no man anything but love. Never have I known a church so willing to do according to ability. When this financial embarrassment was sending its alarm through the land, and our brethren were feeling the pressure in their business, they rallied and canceled the entire debt of the church, paid the pastor's salary a quarter in advance, and left money in the treasury. And knowing their circumstances and the sacrifices of some in this matter, I could say with Paul concerning the churches of Macedonia: *To their power I bear record, yea, and beyond their power they were*

will of themselves to sustain the cause of Christ. We are now praying for and expecting the conversion of souls.

T. W. F.

Kansas.

VACANT FIELDS.—There was never a time in the history of our denomination in Kansas when so many churches were without pastors as now, especially so many strong churches. How long they will remain so, it is difficult to tell, nor how much such a state of things will retard our denominational work. The financial condition of the country will doubtless have something to do with the delay in securing pastors, to say nothing of its unsettling other pastors. The grace that is most needed now both by pastors and churches is *patience*. Pastors must not prove themselves hirelings, by forsaking their posts because of unpaid salaries; they cannot better their condition elsewhere. Churches, on the other hand, must not allow the cause of God to suffer, even if other interests must suffer. *Retrenchment must not "begin at the house of God."* If ministers get nervous and complain, they should not be shuffled off. These are times that try men's souls; a good time to test the professed brotherhood and graces of Christianity. There is a time coming when, if all are faithful, we shall rejoice for having been put in the crucible.

A noble example has been recently set by one pastor, whose grit and grace determine him to remain on his field, although his salary has been "sliced" to the extent of \$450, below a comfortable living basis.

We Must Help Ourselves.

"TO THE BAPTISTS OF NEBRASKA.

"BRETHREN:—The American Baptist Home Mission Society is in debt \$40,000, and cannot extend to the West the help it otherwise would. We must help ourselves the more. And it is time for us to do so. True, the financial pressure is severe; but not as much so, proportionately, as in the East. Yet the Home Mission Society make us this generous proposition. They will add two dollars to every one dollar Nebraska raises, for missionary purposes. If we raise nothing, we shall get nothing. If we raise \$1,000 we shall have \$2,000 added to it; making \$3,000 to be expended for missions in the State. This is the least we can possibly get along with. Brethren, will you do it? *It must be done.* At a special Board meeting, recently held, it was resolved that we raise, at least, fifty cents per member for missionary purposes; and the pastors and churches are earnestly requested to enter at once with vigor upon the work, and report the result of their canvass to the Secretary of the Convention at as early a day as possible.

"We have no paid agency in this work, or any General Missionary operating in the State; our only means for raising funds is, by each one doing his duty. And each missionary is to constitute himself an agent to raise the fifty cents per member, from all on the field of his labors, and report to the Convention Secretary by the 1st of April

next, so that the Board can know whether they dare to re-appoint any now in the field, or make any more appropriations whatever.

"Let all our brethren fully understand, that should the missionaries of the Home Mission Society fail to report, or the churches to respond, then the work of the American Baptist Home Mission Society ceases in Nebraska."

"J. T. WESTOVER,

"Sec'y of Con."

Dakota Territory.

"This is an agricultural territory, as far as occupied. The people are generally poor, but are opening good farms and homes. The scanty means brought here, are generally spent ere the virgin soil is broken, and crops raised for bread and seed. Then, markets are so far from the consumer that transportation costs as much as farmers get for their products, and our supplies are brought so far that living is much higher here than in the East. Add to this, nearly all the farmers buy their fuel, and this is no small tax.

"The Baptists hold and control their full share of property and influence, but not all of them.

"Then the grasshoppers cut off our coarse grain at least 50 per cent, and our wheat and garden vegetables at least 25 per cent. Four to six counties, east of us, three of which join us, are asking aid from the eastern and central parts of Iowa.

"The Governor has issued a proclamation to the citizens to aid the settlers in those counties. Towns and cities are making vigorous efforts just now for their relief. Railroads are carrying grain, coal, and supplies free.

"These people are our neighbors, and are no worse off than much of Dakota. Some of our Dakota church members live on the Iowa side of 'The Big Sioux.'"

"Scarcely do I make a trip out, without picking up garments in my family, and distributing them among my needy, destitute members. I never was charged of slackness, or over-modesty, in asking for, and getting money for Christ's cause where money was and could be brought out. I will say no more in this line. I feel for you most deeply and keenly at the Rooms. I do not blame you. It would seem, to any class of men, off at a distance, that after such an occupation as ours, in Dakota, that the General Missionary might get from his field a large share of his support. I have been on State Mission Boards, and their General Collecting Agent, and know the pressure from experience. There is much work done by the General Missionary not seen, at the time, by casual observers, in organizing—securing church property—getting up chapels—settling pastors, and devising ways and means for their support—and then the future encouragement both to church and pastor in various ways as he visits their fields, etc.—is almost a necessity.

"I hope and pray that means may flow into the treasury until the Board will feel relieved. I shall go on through this quarter, hoping and expecting light and relief. Have borrowed once and again to meet my current expenses. I

desired to go this day to Yankton, by railroad, but the means to pay the trifling fare I had not. Can you send me a part, or all, of my last quarter's due at once? Please write me fully the view the Board took of my case.

"Have felt at times like offering my services for some State, or field, for the emergency, helping the Board out of its embarrassments.

"The Lord will provide.' I will wait in hope for the unfolding of His will. Pray for me.

"GEO. W. FREEMAN."

At a later date, January 1st, 1874, brother Freeman writes:

"MY DEAR BROTHER,—I wish you and the Board a happy New Year. May the Lord make it such to you all in your hard and trying labor of love. Enclosed find my receipts for \$135. Place \$100 to my credit, and if you please make me a Life director of our society.

"Thirty dollars place to the credit of Sanford A. Wofford, of Vermillion; and send him a certificate of life membership to that place.

"Five dollars to the credit of the Lodi and Danesville Baptist churches (Lodi church, \$1.50; Danesville church, \$3.50).

"There will be collections taken next Sunday to relieve you from the \$40,000 debt, though they may not pass through my hands. Have tried to stir up the churches.

"The five dollars were laid on the altar as the first-fruit and offering mostly of a church I organized last evening, of Danes, in number, 27. The outlook for Baptists in Dakota was never more encouraging than now. This is the thirteenth church in the territory. I am called on to assist in organizing another one next week. Material has been gathered for an organization at Sioux Falls, the most important unoccupied point in the territory.

"Rev. J. P. Coffman, of Washington, Iowa, is expected here as pastor next week; and Rev. F. Bower, from Illinois to Yankton within twenty days. I am full of work. Expect to leave tomorrow, in response to an urgent call to assist Bro. J. J. McIntyre, where already many are anxiously inquiring 'What shall we do to be saved.' In another direction, where the spirit of the Lord is shed forth on the people, the call is loud: 'Come over and help us.' Sometimes my heart cries out, O Lord! 'Who is sufficient for these things?' Thanks to God, our sufficiency is from Him. This day, so bright and fair, I felt like re-consecrating my entire being to His service. But, oh, how little and mean is all of this in comparison of what He has done for us. Even in this I shall fail, if His grace is not given me. I hope to walk in his light and strength. May the Lord make this year fruitful in spiritual things to us—a year of His saving power, for His Son's sake. Pray for us.

"G. W. FREEMAN."

"What doth it profit?"—"If a brother or sister be naked and destitute of daily food, and one of you say unto them 'Depart in peace,

be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit?" Will some devoted but destitute missionary or his no less devoted but more destitute wife, write, and tell the churches that give nothing how to answer the above?

Nebraska.

ITS ADVANTAGES AND RESOURCES.

NEBRASKA is an Indian word, signifying "Water Valley," or "Shallow River," the Indian name for the Platte. This is the principal stream of the country, and from it the State took its name.

ITS LOCATION

is west of Iowa, the dividing line being the Missouri River. It extends westward to base of the Black Hills, having an extreme length of 412 miles, a width of 208 miles, and an area of 76,000 square miles, containing about 8,000,000 acres more land than the State of Illinois.

Mitchell's School Atlas shows the center of Nebraska to be just midway between the Atlantic and Pacific Oceans, and about 140 miles north of the center of the United States. It is in a choice part of the temperate zone, and within the isothermal belt, which has always produced the highest types of muscular and mental development, and the grandest achievements of genius and enterprise.

ITS GEOLOGICAL HISTORY.

according to Prof. Aughey, is like a weird story. It was once swept over by a great sea, of polar coldness, in which drifted huge masses of ice.

After the sea lost its dominion a large portion of the State became the bed of a lake. The Missouri River, which at that time was fed by immense glaciers about its head-waters, and which was from four to twelve miles wide, and very muddy, ran through the lake, and with its rich deposits gradually filled it up until it became dry land. Soils taken from various parts of the State, and submitted to chemical analysis, are found to be pure Missouri mud.

From the numerous fossil remains which abound, it appears that among the primeval animals that roamed the luxuriant meadows, and lodged in its ancient forests, where trees were three and four hundred feet high, were four species of mastodons, three of the elephant, and eight of camels. There were monster horses, larger than the English dray-horse, and diminutive ponies, thirty inches high. And there were llamas, and huge buffalo, and elk, and terrible carnivorous animals, allied to the lion, the tiger, the panther, and the bear.

These, and other monstrous creatures, contended for the dominion of the land, while in the lake enormous reptiles, armed with dreadful stings and frightful teeth, fought for the empire of the waters.

THE SURFACE FEATURES

of Nebraska are beautiful. There are no mountains. The prairies, which on the bluffs of the Missouri are about 1,000 feet above the sea level, gradually rise as they recede westward, in long slopes and gentle undulations until, in the western portion of the State, they reach an altitude of 4,000 feet. Bayard Taylor, the celebrated traveler, says: "The country is one of the most beautiful ever I looked upon. There is none of the wearisome monotony of the prairies, as in Illinois, or swampy tracts, as in Indiana and Ohio."

There are no flat lands except in the valleys, yet, lands too broken for cultivation are very uncommon.

NEBRASKA WAS ADMITTED INTO THE UNION

in 1867. The same year its capital was located by commissioners. It was laid out on the wild prairie fifty miles west of the Missouri, near the great salt basin, and called Lincoln. The Insane Asylum, Penitentiary, State University, and Agricultural College, which are

located here, with the capitol itself, did not cost the tax-payers a dollar, but were built with funds obtained by the sale of city lots and lands appropriated for them. Lincoln, though but six years old, has three miles of gas leads, a fire department, fourteen churches, various fine public buildings, a population of 6,000 or more souls, and is generally thought to be the finest city of its age in the United States. Such a quick rise of so fine a city on a lonely prairie, suggests the story of Aladdin's palace, that was built in a night.

NEBRASKA'S PRESENT STATE OF ADVANCEMENT

is seen in these facts. Last year the State was valued for taxation at \$69,773,818, an increase in wealth of twenty-six per cent. over the previous year. Its present population is about 240,000. It has 398 farmers' granges; publishes seventy-six newspapers, eleven of which are dailies; contains ten railroads, with 1,137 miles of completed track, and has marked on the maps about 2,500 miles of "proposed railroads."

Fourteen regular trains arrive and depart from Omaha every day, eleven at Lincoln and seven at Nebraska City.

In the State are some important centers of population, namely: Omaha, with about 30,000 population; Nebraska City, with 8,000, and Lincoln, with 6,000. Fremont has about 2,500, Plattsmouth, 2,300, Beatrice, 1,400, Brownville, 1,200, and Columbus, 1,000. There are also Crete, Ashland, Blair, Pawnee City, Tecumseh, Kearney, Grand Island, North Platte, Seward, and other rising towns.

THE LEADING RELIGIOUS DENOMINATIONS

now number as follows: Methodist Episcopal, without probationers, 3,672; Baptists, 3,000; Disciples, 1,840; Episcopalians, 1,133; Congregationalists, 1,100; Presbyterians, 1,076.

"THE INDIANS OF NEBRASKA."

says the late Superintendent of Indian affairs "are becoming civilized—some of them rapidly." Those remaining in the State are mainly Santees, Otoes, Iowas, Winnebagoes, Omahas and Pawnees, numbering in the aggregate about 7,000, or one Indian to every thirty-four whites. They are on different reservations. For the year ending Sept. 1870, they raised 81,790 bushels of corn, 6,450 of wheat, 3,000 of potatoes, and made 1,900 tons of hay. They sustain six sabbath-schools and twelve day schools. Some of the pupils study history, physiology, grammar and Algebra. They are also instructed in farming, blacksmithing, carpentering, and various mechanical arts, and are of course not dangerous.

THE GAME

is of the lordly sort. For those who are fond of hunting it is a royal sport to join a company of four or five with a team and covered wagon, and go into the interior on a hunt. Such parties usually bring home all the antelope, deer and elk meat, and buffalo beef they care to handle. At Orleans, on the Republican, choice buffalo steak sells at three cents per pound. Prairie chickens and quails are numerous. Wild geese and ducks are found along the streams.

THE GENERAL HEALTHFULNESS

of the country is rarely equalled. It has no filthy sloughs, or bogs, or swamps, or stagnant pools to taint the air with miasmatic poisons; but abounds in health-giving features. The general surface of the State, its swiftly flowing rivers and streams, and its high elevation above the sea-level insures a remarkably pure atmosphere.

On this account strangers are surprised at the distinctness with which objects can be seen at long distances. To people of consumptive tendencies the air is invigorating. The vital statistics of the last census show the most fatal disease to be scarlet fever. Yet it can scarcely be said that there are any prevalent diseases in Nebraska. Sickness is rather an accident of life than an affliction arising from the climate influences. A careful estimate from data found in the vital statistics of the last census gives the following

TABULAR STATEMENT OF MORTALITY

In Nebraska there is one death yearly to 123 persons.	
Kansas	one " to 75 "
Missouri	one " to 61 1/2 "
Minnesota	one " to 134 1/2 "
Illinois	one " to 73 "
Massachusetts	one " to 57 "

THE SOIL OF NEBRASKA.

In the eastern and middle portions of the State, is a dark, rich loam, a composition of silica, clay, and vegetable mould, mixed with minute lime particles and small quantities of iron and alumina. It is free from hard-pans and from stone, is easily pulverized, rarely ever bakes, and is very productive. It is less clummy and more friable than the soils of Illinois and Iowa.

Professor Aughey, of the State University, says that a large part of Nebraska is of the Lacustrine deposit, and that this "forms a most tillable soil, which can never be exhausted until every hill and valley which is formed of it is worn away," and pronounces it "one of the finest loams on the surface of the earth."

In the western portion of the State, in the grazing region, the soil, except in the bottoms and valleys, is generally thin and more or less sandy, though it furnishes good pasturage.

NEBRASKA, WEIGHED IN THE BALANCE.

shows some important advantages over any State that may be weighed against it. Compared with Illinois it has a more pleasant climate, less mud, surer crops, and better health. Compared with Minnesota and Wisconsin, it does not have such long, hard winters, is better for fruit, and can raise stock with less than one-third the expense. Compared with Iowa, it has no such frightful tornadoes, is better for fruit-growing and stock-raising, and is nearer the markets of the mining regions and the land of gold. Compared with Kansas, it is more healthy, less subject to drouth, and has the advantage of the renowned Union Pacific Railroad, the route by which travelers can "put a girdle round the earth," in seventy-six days. Compared with California, it is a better agricultural region, is free from earthquakes and disagreeable "rainy seasons." It is superior to any one of those States in its immense quantities of salt for commerce, its remarkable grazing region, its double appropriations for schools, and above all for the emigrant, in its larger bodies of choice lands, now so easy to get.

THE PRIZE OF WEALTH

will be won by many within the next ten years, who are now coming into the State in humble circumstances to work out their destiny. There are lands which may now be had by homesteading, which, in ten years from this time, will make their owners rich.

There are localities on which there will

"Smoke-crowned cities rise,
And roar through ages with the din of trade."

which can now be homesteaded by very poor men. There are county seats to be located, and railroads and towns and cities soon to be built; and the man who now locates a homestead or timber claim may be made wealthy, and have some taste of the good fortune of Nicholas Longworth, whose thirty acres of cheap land, near Cincinnati, became worth a million of dollars.

IT HAS BEEN PROPHESIED

by Horace Greeley that "the year 1900 will find five millions of people in Nebraska." From 1880 to 1870 the population increased at the rate of thirty-three per cent. per annum; and since that time the percentage of increase has probably been still greater.

THERE IS NO TIME TO LOSE

by those who expect to secure a home on the new lands of Nebraska. I venture the assertion that in three years from this date it will be extremely difficult, if not impossible, to locate a desirable homestead in the State.

"I hear the tread of pioneers
Of nations yet to be;
The first low wash of waves where soon
Shall roll a human sea."

O. F. CONKEY, *Missy*.

Lincoln, Neb.

HOME MISSION SCHOOLS FOR FREEDMEN.

Shall we do it? "If the Society is so pressed for funds, and no prospect of relief, why not send home ten of our colored students whom we have to supply with food? This would save sixty dollars a month (\$60).

"H. M. TUPPER, *Miss's Teacher.*"

NOTE.—Shall we do it? Is this the will of the friends of God's poor children in the South. Bro. Tupper adds, "Our school is in a very flourishing condition." J. B. S.

The Reports from all our schools for Freedmen preachers are cheering. In several, the rooms are crowded to overflowing. In some, scores are kept away for lack of room, or lack of funds in the Home Mission treasury. Our debt oppresses us sorely, and we know not which way to turn—except "to the hills whence cometh our help!" All the silver and gold is God's. Has He any in your hands for this work, reader?

"Seventy students have been instructed the past quarter.

"Every seat in our school-room is occupied. **There are fourteen young freedmen who wish to join our classes, but we have no room for more!** One of these applicants has been a member of the Virginia Legislature. His church begs us to receive him as a student, that they may have a minister qualified to guide them. How much we need the new building!

"G. M. P. KING,

"Principal of Wayland Seminary,
"Washington, D. C."

Growth of the Work.

At the Annual Meeting of the Home Mission Society in 1870, it was unanimously resolved:

First.—To attempt the founding of first-class Training Schools for colored preachers and pious teachers in the South.

Second.—To enter upon the work of raising HALF A MILLION OF DOLLARS for this purpose, to be expended in *Grounds, Buildings, and Endowments.*

Two hundred thousand dollars are already secured in grounds and buildings. The blessing of God on this work has been marvelous. So much so that we now need not a cent less than half a million of dollars adequately to endow the Seven Institutions.

"A Willing Heart."

"DEAR BRO. SIMMONS: Thanks for the HOME MISSION HERALD. A second time I read the appeals to an aged friend of seventy-seven years, and the enclosed money is the answer to those burning words in the December number:

"Who is wearing poorer clothes because of the panic?"

Also \$—additional from myself. Will you ask God that I may make money, so that I can give more abundantly, and with it have a willing heart? Hoping that every Baptist will be true to our glorious principles, I remain, &c.

A Dismal Picture!

COLORED PEOPLE IN MISSISSIPPI.

A FRIEND of ours gives the following sad picture of one or two spots in Mississippi:

"This is a region of darkness, much worse than I have ever seen or imagined as existing in our country! The keeping of hogs, sheep, turkeys, geese, and chickens, is almost wholly given up, because they will be stolen; and even cows and oxen are slaughtered! Corn, sweet potatoes, cotton, and fruit of all kinds, are regarded as lawful plunder for negroes; and courts, in their hands, give little or no redress, and if they should, it endangers the buildings of the successful party.

"The people are terribly poor here; and even those who were rich before the war, are ground to the earth with these calamities. They (the former masters) know not what to do. Unaccustomed to labor, and unskilled in almost everything, they are nearly helpless.

"The Mississippi bottom is being Africanized very rapidly. This immediate region is now overwhelmingly African. One county near here already has nine (9) negro votes to one (1) white vote! More provision must be made to give these freedmen a ministry."

NOTE.—Our hearts are drawn out in profound sympathy for both races. The Board desire to do their utmost for all classes South. The above statement is from a gentleman of unimpeachable integrity. Notice his last sentence, reader, and help us all in your power. We need thousands, where we have hundreds, to sustain missionaries for white and black, and to perpetuate our training schools for colored preachers. Send help to our Treasurer, J. B. HOTT, Room 13, No. 150 Nassau Street, New York City. J. B. S.

"The Root of the Matter is in Him."

BRO. SIMMONS.—By all means educate colored ministers, and not only educate according to their own definition of what an education is, but appoint teachers who will infuse aspirations for a nobler manhood. The root of the matter is in the black man, but an untold amount of tilling will be required to make him what he ought to be.

NOTE.—The above is from a Southern Baptist minister. Read "Colored Churches of Florida" with "A Dismal Picture." What a contrast, and how painful. J. B. S.

Colored Churches of Florida.

THESE churches are, for the most part, presided over by pastors whose conversion and religious education dates back to ante-bellum times. They are well indoctrinated, and, as they are accustomed to go to the New Testament for their doctrines, and interpret that book in its plain, common-sense meaning, they manage to keep quite near to the truth.

As a Baptist, we feel proud of the stand taken by colored Baptists since the war. They reject *in toto* the new Gospel which some other colored churches preach so zealously, and which we think is doing the colored people great injury. They have no sympathy for the wonderful dreams, vociferous shouting, holy dancing, or violent kicking by which females sometimes succeed in divesting themselves of most of their

clothing in "open meeting," and to which exercises great merit is ascribed. The Baptist churches among the colored people, so far as we know, reject all these things, and keep close to the teachings of the pure Word of God. As a rule, Baptist preachers among the colored people have eschewed politics, in so far as the race after office is concerned; they have confined themselves largely to their legitimate calling, preaching the Gospel to their respective congregations. They have not, except in a few instances, been too proud or too much embittered to ask counsel of their white brethren; on the other hand, they have been anxious to be advised and assisted by their white brethren, whom they recognize, as a general thing, as being better informed than themselves. And when such advice has been given in the kindest fraternal regard, it has been accepted and followed in the same spirit. We have said, and we repeat it here, that, in our opinion, the Baptist denomination is the best channel through which to reach the colored people of the South. Through it the machinations of Rome, which look to the spiritual enslaving of the colored people, can best be averted. Rome, losing ground in the Old World, turns her eyes to the New, and is even now trying to prepare a resting-place for herself, that she may be received here, when the nations which she has long ruled with a rod of iron shall have cast her from their borders. The struggle between the Mother of Harlots and pure religion, which past centuries have witnessed in the Old World, is to be transferred to the New. The colored people present the best field for her labors that the world affords. She will leave no stone unturned to bring them under her power; and if this is accomplished, she hopes by their votes, together with the votes of those who are already under her rule, to gain control of this Government, and crush her enemies under her feet. The colored people must be saved from the grasp of her ruinous superstitions; and the Baptist denomination, in our humble opinion, can do more to this end than all other agencies combined.

The history of these churches, the past few years, proves what we here affirm to be true. If the Baptist churches have successfully resisted superstitions which, like a flood, have been pouring through the length and breadth of the land, there must be something in their religion which would prove an antidote to the false claims and superstitious rites of the church of Rome. The plain colored Baptist preacher, with his New Testament in his hand, and with the principle deeply implanted in his heart that nothing can claim his assent unless he can find it written in the Word of God, would be more than a match for the gorgeously-robed priests of a religion which professes to draw its religion from the Bible, and yet has very little in its creed which is of the Bible.—*Florida Baptist.*

The South has 4,000,000 of very poor whites, and 4,000,000 of poorer Freedmen. Among both of these classes we are successfully at work, "the Lord working with us." And our Southern brethren are showing a greater and

greater disposition to work with us also. God be praised. In union there is strength. See next article. It is cheering.

Benedict Institute.

A COMMITTEE of representative men, appointed by the South Carolina Baptist Convention, visited Benedict Institute, one of the seven schools supported in the South by the Home Mission Society, for the training of colored ministers and teachers. The Committee were kindly received by the Superintendent, Rev. T. S. Dodge, and his accomplished assistant, Miss Goodman, who appeared greatly pleased with the interest manifested by the Committee, and with having the opportunity of explaining to them the workings of the school. The school has a splendid location, and everything about it has an air of home-like comfort. In age the pupils range from 15 to 60. They have had pupils as old as 70. Tuition is free, though the students pay their board, which costs them \$50 for eight months.

They expect a large increase in the attendance. Mr. Dodge and Miss Goodman are excellent, earnest, and judicious workers. I was glad to learn from them that they have been invariably treated with Christian courtesy by the Baptists of Columbia.

On their return the committee made a very favorable report to the Convention in regard to the school, strongly recommending it to the support of the people of the State.—*H. W. in Nat. Rep.*

Strongly Recommended.

REV. H. M. TUPPER is strongly recommended, not only by Gov. Caldwell, but also by many of the old residents and principal citizens of Raleigh, and by the State Superintendent of Public Instruction. The former say that he has won the confidence of the people of that community by his integrity, industry, and devotion to the cause in which he is engaged. The latter says, "During the past year he had under his instruction about one hundred and seventy-five young men and women. His school is well governed; his classes are well taught, and drilled by competent teachers. His school is of special value to the State on account of the number of teachers of public schools which it furnishes every year."

Shaw Collegiate Institute comprises a male and a female department. It is designed to make the female department of the Shaw Institute "the Mount Holyoke of the South."

One of their songs (admirably sung by Bro. Tupper's vocalists) is, "Pick up *de young lambs, and tote them in your bosom, and let de old sheep go.*" We shall have to act on this principle mainly, if we would make the gift of citizenship a boon to the freedmen and a blessing to the country.—*Watch. and Ref.*

Native African Pastors.

The following is from the pen of Hon. John Pope Hennessy, formerly a prominent member of the British Parliament. While Governor-in-Chief of the British West African Settlements,

1871-73, he displayed signal ability, and gave an enlightened administration.

While reading his remarkable testimony, remember that in our Freedmen Institutes in the South, we are training African young men for missionary service in Africa. Mr. Hennessy says:

"The more I have seen of missionary operations in Africa, the more I am convinced that Sir Harry Ord and Dr. Livingstone are right in their estimate of the native pastors. The contrast between the native pastors and their European brethren is very striking.

"The native pastors mix with the people, speak their languages, and understand their habits and customs; but, unfortunately, they are all placed in an inferior position to the Europeans, both as respects emolument and authority. The white colonial chaplain gets £500 a year; the black assistant chaplain, £150. The white clergyman at Pademba Road gets £250 a year; the black clergyman, a well-educated and accomplished gentleman, £82. And yet every one sees that the hard work is left to the native." During the recent sickly season, which was so fatal along the whole Coast, the white colonial chaplain was absent for the benefit of his health, receiving pay all the time, in England. Other European ecclesiastics were also prevented, by the state of their health, from remaining during the sickly season.

"In addition to such facts as these, the climate of West Africa indicates, from time to time, the absolute necessity of employing native agency instead of Europeans, not only in the great work of Christianizing Africa, but in commercial pursuits and in the government service. Many years ago, Sierra Leone was called 'the white man's grave.' The climate is generally bad, but every seven years there comes a sort of epidemic which is extremely fatal.

"The year 1872 was a most unhealthy year for the European population along the whole Coast. Out of a European population of thirty at the Gambia, the colonial surgeon reports that ten died on shore, and five more after being conveyed on board the steamer.

"The general conclusion at which I have arrived respecting the state of the public health in these settlements is, that they are unsuited for European residents. I venture here to repeat what I said in a dispatch to Her Majesty's Government last October: 'Whenever it can possibly be done, I would strongly recommend dispensing with the service of Europeans on this coast.'

"Fortunately this can be done, and to a much greater extent than is generally imagined. Some of the ablest members of the Legislative Council of Sierra Leone are pure negroes. The best scholar on the Coast, a man who knows Hebrew, Greek, Latin, French, German, Italian, and Arabic, and is well read in the literature of these languages, is Mr. Blyden, a pure negro. The most intelligent clergy of the Church of England, in the various settlements, are the native pastors. Among the most trustworthy men in the public service are the native officials.

"The many millions of negroes in the interior constitute a race which, as Dr. Livingstone truly says, is indestructible. He describes their many good qualities. From my own experience of the negroes in the interior, I can testify that they possess natural ability, a love of knowledge, a capacity for culture, a taste for music and poetry, a generous and hospitable disposition, patience, and even cheerfulness under long suf-

fering, gratitude, truthfulness, honesty in their dealings, and a strong domestic love. In two respects they differ from some of the leading people in Europe: they are very ignorant of the art of war, and they have a child-like capacity for religious faith. These are simple qualities, but who will say they do not contain some elements of future greatness—elements that may yet be developed into a vast, peaceful, prosperous, and independent African Empire."—*African Repository.*

The Work in Mexico Difficult but Hopeful.

"DEAR BRO. SIMMONS:—I am realizing that it takes a long time to make lasting impressions, or gather churches (in this Catholic country). But the day of small things may prepare the way for a harvest of souls. Few (here in Matamoros) can be persuaded to come inside the room in which we meet; in fact, those few come without any persuasion. An extensive and noisy audience collects outside. I go right on, taking no notice of their rudeness, except by an occasional quiet remonstrance, which apparently does little or no good. Not all, however, of our outside hearers behave so badly. Some listen attentively, and occasionally remonstrate with the others. I wish I could afford a larger and better place to meet in. I have had benches made, and bought lamps. As I have home expenses to meet, and necessarily contribute to support worship at Monterey, it makes it costly for me. As far as my means will go, however, with the strictest economy, I desire to spend as well as be spent in the service of my Master.

"THOS. M. WESTRUP, Missy."

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AFRAID!

Bees people seem to be afraid to make their wills. They OUGHT to be afraid NOT to do so. That God will require us to give account of our stewardship as it relates to PROPERTY, there can be no doubt. The Bible is plain and positive on this subject.

Form of a Bequest to the Society.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York, in the year eighteen hundred and thirty-two, the sum of ——— dollars for the general purposes of said Society."

For Church Missions Fund, say:

"I give and devise to the American Baptist Home Mission Society, ——— dollars, for the Church Missions Fund of said Society."

For Freedmen's Fund, say:

"I give and bequeath to the American Baptist Home Mission Society, ——— dollars, for the Freedmen's Fund of said Society."

* This is a crying wrong, and ought to be corrected instantly!—J. B. B.